



The Glory of our Indian National flag

*Presented to Sri
With best compliments by the author
K. L. Narayana B.A.*



By

The historian who was felicitated
by the Andhra Pradesh Govern-
ment on 17-12-1966, in Guntur.

"Charithraka Siromani"

Sri Kodali Lakshminarayana B.A;

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THANKFULNESS

"Politics is a deleterious profession, like some poisonous handicrafts," said Emerson. But when there is happy confluence of Politics and Religion, it is good. Gandhi said, "Politics bereft of religion is not good." What did Gandhi mean by religion? "Religion means 'Realization of the self,' said Vivekananda. Gandhi also meant the same thing. It is meant nothing but culture. "So long as a single dog is without food, my whole religion will be to feed it," said Vivekananda. Hence the duty of the politician is to supply the five requisites for every Indian. This sort of religion or love of humanity is needed now in India. All the religious teachers taught us wisdom (Gnanekanda) whereas the selfish Indians taught us obscurantist religious nationalism. By this, there are bickerings and riots in India.

I have no interest in politics. But we bless the politicians when they understand us. I prefer literature to politics. I have taken historic research as a hobby and as the be-all and end-all of life. I discovered so many truths especially the chronology of the Vedas, Ramayana, Mahabharatha etc. I was also able to find out the time of Rama, Valmiki, Veda Vyasa, Krishna, Vikramaditya, Ardra Satavahanas, Nagarjuna, Kalidasa, Fanne-Choda, Tenali Ramalinga etc. regarding which the historians had vague notions. In India, the herculean labour of a scholar is not well considered on account of ignorance or pride of the degrees. Had it been in some other country, the Government would have paid the scholars abundantly for their discoveries or chronological truths. The Indian Chronology was in a wretched state previously. Of course, some men-of-letters appreciated my chronological truths.

At the same time I say that I am indebted to some politicians such as Sri K. Vengalareddi M. P., Honourable Minister D. Narapareddi, Sri Cunnayya Setty, Chairman, Ongole Municipality, Sri M. Nageswararao, Chairman of the Guntur Z. P. etc. for some reason or other. On the D. P. I's commendation orders for libraries in the whole state, some of the headmasters, who had literary taste, encouraged and appreciated my researches. I was also invited for various functions, where I gave historic speeches. All these were published as books or pamphlets.

I am grateful and thankful to them for their invitations and cordial hospitality. A list of the headmasters and friends who took keen interest in my literature is given below. I also bless our merciful Chief Minister of Andhra Pradesh Government, our President Sri V. V. Giri and our Prime Minister Smt. Indira Gandhi for their great onward march. History delights to honour such people. Emerson said, "a greatman is always willing to be little". I am fortunate enough to have such little men as my friends. One of these was Mr. Nehru, who always addressed me as 'Dear friend'. I feel much for his absence in India now.

Moparru }
2 10-1969 }

Blessing you all,
K. Lakshminarayana.

(Gandhi Centenary day)

LIST OF PATRONS WHO ENCOURAGE MY LITERATURE.

S.No.	Name	H. M.	Name of the School.
1.	Sri P. Anjaneya Prasad	"	Z. P. Multipurpose School, Repalle.
2.	" K. Sugunabhushanarao	"	Z. P. High School, P. T. Parru.
3.	" R. G. Krishnamurthy	"	Ravela.
4.	" B. Venkateswararao	"	Brahmanakoduru.
5.	" G. Ramakotaiiah	"	Intur.
6.	" K. Parasuramaiah	"	Pedaravuru.
7.	" D Sivarama Prasad	"	Donepudi.
8.	" Subrahmanyam	"	Maddipadu.
9.	" N. V. Sivaiah	"	Kakumanu.
10.	" Desaradharamarao	"	Returu.
11.	" Krishnarao	"	Addanki
12.	" K. Kangarao	"	Moparru.
13.	" K. Rajaramamohanarao	"	Gottipadu.
14.	" K. Bapanayya	"	Madala.
15.	" T. Sethumadhavarao	"	Bilamkonda.
16.	" M. Madhusudanarao	"	Chebrole.
17.	" —	"	Rudravaram.
18.	" —	"	Pedakurapadu.
19.	" P. Venkatramayya	"	Pedapulivarru.
20.	" P. Ranganayakulu	"	Pyeparru.

S. No.	Name	H. M.	Name of the School.
21.	Basavayya	"	Z. P. High School, Pallekoma.
22.	Kotireddy	"	Edlapalli.
23.	Subbarao	"	Patibandla Sitharamayya's High school, Guntur.
24.	Nancharayya	"	M. H. School, Tenali.
25.	Venkateswarlu	"	Committee High School, Dhulipudi.
26.	David	"	Mission H. S. School, Ongole.
27.	—	"	Govt. Girls' High School, Ongole.
28.	—	"	Municipal High School, Ongole.
29.	—	"	M. H. School, Santapet, Ongole.
30.	—	"	Salvation Army High School, Bapatla.
31.	Madhusudanarao	"	Principal, Srirama Rural College, Chilumuru, Tenali Tq.
32.	Kolla Subbarao	"	Correspondent, High School, Jagarlamudi.
33.	K. L. P. Chowdari	"	Manager, Ponnur Devasthanam, Ponnuru.
34.	G. Srimannarayana	—	(Land holder) Guntur.
35.	Dr. S. Ramamohanarao,	H. M.	M. G. High school Guntur.
36.	—	"	Committee High School.
37.	Sri Sitharama Reddi	"	Krotha Reddipalem,
38.	Venkateswara Reddi	"	Z. P. H. School, Kollipara.
39.	K. Venkateswara rao	"	Kolluru.
40.	—	"	Chandavolu.

THE GLORY

OF OUR INDIAN

NATIONAL FLAG

26 OCT 1969

CHAPTER I

LIBERTY

"Liberty is the Englishman's prerogative," said Goldsmith. He also said, "That Independence Britons prize too high." This was a wording of the 18th century; but after the dawn of the new age, nationalism, patriotism, feelings of liberty, democracy, secularism, scientific bent of mind, rational thought or reasoning power, intellectual renaissance, critical power, industrialism, colonization—all these were present and the world became modernised. All the above new ideas grew by leaps and bounds in every nook and corner of the earth including India. The old orthodox ideas drew back. Liberty equality and fraternity were the slogans of the French revolution. (A. D. 1789). On account of all these ideas and revolutionary deeds many of the nations gradually obtained liberty.

The liberty of the White man differed from that of an Indian. Megasthenes (B. C. 302) wrote, "All the Indians are free, and that not one of them is a slave" (Arrian—Indica). What does this freedom mean? An Indian prefers Swaraj to liberty. Instead of calling liberty, Mahatma Gandhi called this 'Swaraj,' or the kingdom of God where all persons must be equal. On 15th of August, 1947 and

on previous occasions, there was bloodshed and rioting in India. Gandhi said that he could not call it Swaraj on account of the riots and bloodshed. Swaraj according to Gandhi had a divine mission. "The Congress has a divine mission," said S. N. Banerjee long ago. The Swaraj as defined by Gandhi had much to do with the genuine socialism or the culture of India. This idea is lacking in the liberty of the remaining nations of the world. Hence 'Hindavi Swaraj' of Gandhi is superior to the liberty of other nations of the world. This idea is more concerned with spirituality than secularism. Gandhi said, "Independence should mean democracy. Democracy demands that every citizen has the opportunity of receiving wisdom as distinguished from a knowledge of facts so called." Hence independence has much to do with wisdom or spirituality, but not with the worldly knowledge according to Gandhi. Even Emerson said, "The wise man is the state. He needs no army, fort or navy—He loves men too well, no bribe or feast or palace to draw friends to him". The whole world appears to be God for a wise man. Modern idea of liberty is concerned with secularism. A person has the right or the power to do as he pleases. We say that he is at liberty to do things. "All men are created equal—liberty to all—life, liberty and pursuit of happiness are unalienable rights, that to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed," declared Abraham Lincoln, the saintly president of U.S.A. Of course there are natural liberty, civil liberty, religious liberty, liberty of the press etc., which the modern mind prefers to anything else. That learned scholar 'Eswari. Prasad' truly wrote about the British rule in India, "As free citizens they acted in the spirit of freedom like the

agents of self-governing communities, bound by the ties of Nationality and Patriotism. Their rational outlook, their intelligent and progressive methods of government, their scientific attitude of mind and their social freedom gave them a superiority over the crowd of Indians who had neither unity nor love of country'. "The systematic collection of knowledge is called science," according to Aristotle. Indian sciences had not developed to a great extent on account of the nation's faith and superstitious beliefs. We don't find proper scientific bent of mind among the Indians, previous to 1823.

During the time of Dalhousie, the Doctrine of lapse was applied. By this many of the Indian princes, who enjoyed great pomp and splendour, were deprived of their kingship. Hence there was a revolt in 1857, which the historians called 'Sepoy Mutiny'. According to some Indians, it was the first war of Indian Independence. "Kay and Malleeson" wrote, "Lord Dalhousie's system failed only because the people preferred darkness to light, folly to wisdom". Whatever it might be, the queen of Jhansi, dressed like a male, fought bravely with the Britishers and died in the battle field in June, 1858. Sir Hugh Rose spoke of her as the bravest and most capable of the rebel leaders. The rebel leaders had not any common aim. Hence we doubt to call it a war of 'Indian Independence'. Any how talents differ and views vary. The germs of liberty, nationalism and patriotism had not developed until the birth of the Indian National Congress.

NATIONALISM

With the beginning of the New Age and the knowledge of English education, feelings of nationalism, patriotism

new sciences, new knowledge, liberty in all the spheres dawned in India. The Indian National Congress was born in A. D. 1885. What does a nation mean? "A nation is the expression of a people's consciousness of unity." It is more a psychological and spiritual unity than a mere ethnic or Geographical unity," says N. G. Damle. The feelings of race, caste, religion etc., will fade in the mind of a broad minded national leader. The old national leaders of those days or men of the day began to preach nationalism day and night in the open congress sessions. They were champions of liberty, nationalism and patriotism. They were also divine. They found that nationalism was a matter of the heart and the soul. One writer wrote about the American president 'Abraham Lincoln,' "But always it was to the minds and hearts of the men and women of that time and place that he spoke." If the hearts and the minds are not united, nationalism will become a semi religious faith.

Previous to the advent of the national leaders, orthodox ideas were prevalent in India. F. G. Pearce in his 'Foot prints on the sands of time' wrote (p 185) "But because, they have the idea, that their religions are rivals, there are terrible riots, which are often caused by the most trifling incidents. In this case, you see the idea of religious differences is stronger than the idea of national unity. Until the former idea is overcome by the latter, it will be very difficult for India to become a strong nation." One English writer wrote, "The average Indian I met was a communalist first and an Indian afterwards." This is true. Hence the communal parties should not be allowed to dominate Indian politics. They do not know the A, B, C of religion. Thus communalism was predominant in the course of so many centuries. Religious or-

caste nationalism was generally seen in India. J. N. Sarkar wrote, "A people with water-tight class or caste distinctions, even when freed from foreign domination, cannot enjoy political liberty." Even though India became a free nation, the social tyranny is still appearing here and there. Until nationalism is fully developed, the domination of the 3,000 castes over 3,000 sub-castes will not draw back.

PATRIOTISM

"The influence of Europe has also enriched our literature by kindling the patriotic spirit and developing a regard for our historic past. This awakened sense of nationality has added a manly and noble element to the Indian literature of our day," wrote J. N. Sarkar correctly. Instead of loving one's own country or our own people, our people began to love their own caste or own religious people. This has been happening even from the beginning. Humanism was in theory but not in practice. It was found only in Mahathmas. The caste prejudices stood in the way of true nationalism in India. Buddha, like Mahatma Gandhi opposed this caste system tooth and nail. In this generation, all political leaders opposed this social evil. "Once prince Siddhartha fell in a swoon in a dense forest on account of hunger and thirst. A shepherd boy came that way. He saw the venerable one in a state of unconsciousness and poured upon the master's lips drops of warm milk. Buddha arose and asked for milk in the shepherd's lotah. "Ah! My lord! I cannot give thee-thou seest I am a Sudra and my touch defiles." Then Buddha said, "Pity and need make all flesh kin. There is no caste in blood which runneth of one hue nor caste in tears which trickle salt with all - Give me to drink, my brother

when I come unto my quest, it shall be good for thee." There at, the peasant's heart was glad and gave him milk. (See Edwin Arnold's *Light of Asia* - Page 93) Indian Constitution gives equal opportunity for one and all without the consideration of caste, creed or religion; but these are not put into proper execution. "But owing to western education caste began to lose its rigidity. Reason came to be regarded as more important than custom or dogma," wrote Eswari Prasad correctly. Gandhi wrote, "if Hinduism was to live, the last trace of untouchability had to be eradicated from every Hindu heart." Besides the social and political equality, there should be no wide gap between the rich and the poor. If the five requisites are supplied to every man, the love of his own country will increase. This is a thing which every politician must keep in mind. Gandhi said, "My ideal is equal distribution, but so far as I can see, it is not to be realised. I therefore work for equitable distribution."

SECULARISM

Another noteworthy feature in the modern age is secularism. Our Indians cannot understand this properly. Gandhi said, "the Indian Union was a secular state, not a religious one." V. R. Ramachandra Dikshitar defined secularism thus in his *Gupta Polity*. "The most fundamental implication of the secular state should be non-recognition of communalism in any form. He alone is a true citizen who is not swayed by religious motives in public life - Here community or caste should have no place but merit and efficiency should alone count. What is merit and what is efficiency? Acquiring a lot of wealth by any means honest or dishonest, but not spiritual wealth, has come under merit and efficiency in the modern world.

Efficient means competent or capable. Merit is a commendable quality. These are used in a wordly sense, that is a person capable of earning a lot of money is efficient and meritorious. Here I recall to mind George Bernard Shaw's wording. He said, "20th century civilization is commercial but not cultural or artistic." Even the Indians, the heirs of Buddha and Gandhi have become wordly minded like the western nations. Lust for power and money has been on the increase. "Where wealth is, there power must inevitably be," said Macaulay and this has come true now-a-days. Every institute has become commercial. In the name of struggle for existence, people are earning a lot of money and Ramakrishna Paramahansa's wording has come true. He said, "some are mad after wealth, some are mad after Power and self some are mad after fame and titles, but I am mad after God." James Wilson (1860) was the first financial member to create a state paper currency in India. This paper currency of course has become the be-all and end-all of life in India. Anyhow on account of the new ideas liberty, nationalism, patriotism, and secularism, and timely actions under the wise leader Gandhi, India became a free nation with a national flag of her own. With the national flag in hand, India now leaps into cultural socialism. The sophistic movement began in India, during the time of Janaka, Uddalaka Aruni and Swethakethu in the 10th century B.C. Hence it was the beginning of our socialism or Vedanta in India. Really speaking, it was a Kshatriya revolt against Brahmanism which had laid stress on sacrificial rites and ceremonies and not on realisation of the self.

CHAPTER II

INDIAN NATIONAL FLAG

The national flag, of course, is a piece of cloth with three colours and Asokan Dharma Chakra. Each nation has its own national flag, which is honoured by the citizens. The flag of U S A. was hoisted on 2—1—1776. In the beginning there were thirteen stripes on the flag representing the thirteen colonies. Now there are 48 colonies and they are represented by 48 stripes, that is $6 \times 8 = 48$. The English are having the Union Jack whereas the French are having a tricolour flag. The flag will be hung on public buildings, ships, embassies, consulates, forts etc. If ever any great person is dead, they will lower the flag to half. Our flag has also three colours and it was hoisted on 26—1—1950. It is a replica of the lion capital at Saranath. It reminds us of Buddha Asoka and their conquest of self and purity of mind, which represent our culture. "Self culture and universal love - this was his discovery - this is the essence of Buddhism", said Dutt. Let us study about these in concern with our National Flag.

EMBLEM OF OUR NATIONAL FLAG, ASOKA PILLAR AND DHARMA CHAKRA

[Our national leaders selected a nice emblem for our national flag. They did not select the bull capital but they selected the lion capital, having taken it from Asoka's lion pillar, lying at Saranath. As it was broken, the pieces lie in the museum of Saranath and we can see them even now. The lion is having a glorious place in the History of India. Sivananda swamy wrote "Lions, elephants

and bulls and other powerful animals have better control than men. Lions co-habit only once a year." This is the greatness of a lion.] Justin, an ancient writer wrote this story about the Mouryan Emperor 'Chandra Guptha', "Once as a fugitive from his foes, he lay down overtaken, not by them, but by sleep. A mighty lion came and ministered to him by licking his exhausted frame" Thus the robber chief became a great emperor. In the Dharma Chakra of Asoka, we find the figures of the lions. In the Andhra history also we find that Dipakarni, a king of Deccan shot an arrow at a lion, carrying a prince and made him the king. "He was Satavahana who changed his capital from Srikakulam to Dharanikota," said some scholars "And lions, symbolical of Ceylon, or of the Royal family of Ceylon, that is of Simhala, the lion island," wrote some scholars. Hence the lion was concerned with Chandraguptha, his grandson Asoka, Ceylon and the Andhra Satavahana kings. [My joy knew no bounds when I saw in the news papers that the lion was declared as a national animal by the Government of India.] I see that there are some scholars in the Government of India. The scholar Mr Oertel discovered certain broken pieces of a stone pillar in 1904-1905 in Saranath. If we join the broken pieces, it will come up to 50 feet including the lion capital. [Hiuen Tsiang described that the height of the pillar was 70 feet.] The remaining portion was now missing. The Chinese write wrote, "A stone pillar-bright and shining as a mirror. Its surface glistening and smooth as ice and on it can be constantly seen the figure of Buddha as a shadow." (B. N Roy - Saranath - Page 34) Thus this pillar existed even during the time of Harsha. The Asoka pillar consists of (1) The shaft, (2) The capital, (3) The abacus, (4) The lions and the crowning wheel of

the law. There are three lions on the wheel of law. What do they tell us? (1) We should not do any sinful Act; (2) We should do pious acts always; (3) we should make our minds pious. This is the law of Buddha. While Siddhardha went into homelessness, he had to face so many unexpected things, but he moved forward like a rhinoceros. Buddha said to his disciples.

“ Go forward without a path,
Fearing nothing, like the rhinoceros;
Even as the lion, not trembling at noises,
Even as the lotus leaf, unstained by the water,
Do thou wander alone like the rhinoceros. ”

Buddha showed valour and physical strength and fought with the Satan like a lion. Finally he succeeded. His wording “ Be diligent and you will succeed, ” will always remain in the world. The same wording was uttered by Carlyle at the time of the convocation address in the Cambridge University.

Look at the firm determination of Goutama Buddha. While he was in Raja Gria, Bimbisara, king of Magadha came to him with a number of followers and asked him to return home. “ O Prince! You beg for alms from door to door. You are a king and a youth. You are not fit to wear yellow robes. You are unfit for begging. So come home and enjoy the fruits of domestic life. ” In spite of all the persuasions, Buddha did not yield. He moved like a lion from place to place. The figures of the lions on the Dharma Chakra show his firm determination, valour and strength of will. At another time his father, wife, son, etc., came to him and requested him to come home but he paid no heed. Thus we have certain special features according to the view of the scholars and let us think over

them. "(1) Dharma Chakra appears on the Indian National Flag and we find the lion capital under it. The Dharma Chakra was erected at a place where Buddha first preached non-violence, love and universal peace to Humanity. (2) at the bottom of the feet of the lions, we find the Dharma Chakra in the centre, on the right there is the figure of a bull and on the left there is the figure of a horse. The emblem is a symbol of India's culture. (3) The motto "SATYAMEVA JAYATHE" (Truth alone triumphs) in Devanagari Script is included underneath the crest.] The motto is taken from "MUNDAKOPANISHATH." Delhi diary page 41 and page 80 says, "He wanted them to remember what the Rishis had said; Satyameva Jayate Nanrutam - Truth alone is victorious, never falsehood. Those who acted up to the truth were better Hindus than one well versed in Hindu scriptures." Gandhi also said, "Truth is God, but God is not truth." He further said "Truth is God which can be realised through the service of these dumb millions." Even from the beginning India's objectives are Universal peace, brotherhood and tolerance. "Peace does not come from outer possession such as wealth or palaces but from within. All religions have proclaimed this truth," said Gandhi.

The flag has three colours, Saffron, White and Green. The first colour represents the spirit of renunciation, the second colour represents truth and purity and the third colour represents our relation to the earth on which all life depends, according to our Professor Radhakrishna. All these were considered while selecting this emblem by our national leaders. I hope that all the nations of the world will honour this flag which has special features on account of the Dharma Chakra of Asoka. I also say that Asoka, like Gandhi, belongs to the whole world, on account of his

love, morality and unselfishness. Gandhi said about Asoka, "But Asoka was incomparable and did not belong to modern history." Let us note that we are far away from the noble teachings of Asoka and Gandhi. Let wisdom and morality dawn in India. Sage Emerson said, "The end of all political struggle is to establish morality as the basis of all legislation. It is not free institutions, it is not a republic, it is not a democracy, that is the end - No, but only the means. Morality is the object of Government." Had Asoka, Gandhi, Emerson, Thoreau, Tolstoy, Socrates, Plato, etc ruled the world, the present day world would have been quite different. I am not satisfied simply because we have democracy and liberty. Our democracy has been degenerating into mobocracy and our liberty into licence. I do not know when these will be set right. The concentration on wealth must be diverted to spirituality and morality. I hope that a day will come when morality and spirituality will rule the world.

CHAPTER III

ASOKA'S GREATNESS

[Our national flag reminds us of Buddha, the great Buddhist emperor Asoka and their conquest of self and purity of mind, which represent our culture. Let us study about these in connection with our national flag]

Asoka ruled from Afghanistan to Madras with a strong central Government. Soon after the Kalinga war, he was converted to Buddhism. He found that conquest through Dharma was the true conquest. He wanted to conquer the hearts of mankind by love. So he gave up the policy of conquering countries by arms and tried to conquer the hearts of the neighbouring peoples by way of benevolent activities. "A holy and calm life and benevolence and love towards all living creatures," these were the things which he applied. He also said, that the highest good for man was the subjugation of the self. It was a plain teaching. He also preached Dharma, consisting of compassion, liberality, truthfulness, purity of thought, gentleness and goodness. (No. 7 pillar edict). He also said, "However, even if a person practises great liberality but does not possess self-control, purity of thought, gratitude, and firm devotion, he is quite worthless." He gave the widest publicity to the ethics of Buddhism. He appointed officers called 'Mukhyas' for the distribution of charity. He and his family members were famous for charity and philanthropy like the Buddhist emperor Harsha, who spent all that he possessed once in every five years, for the sake of the poor. "He created Punyasalas, provided with food and drink and stationed there physicians with medicines for travellers and poor persons round about to

be given without any stint," wrote Hiuen Tsiang about Harsha. Asoka also sent missionaries far and wide, that is to Europe, Asia and Africa in order to preach his gospel of peace. He sent Mahendra and Sanghamitra to Ceylon to preach Buddhism. Some scholars say that they were his son and daughter. Another lady Charumathi went to Nepal and settled there as a nun. Asoka often said, "How great are my respect and kindness towards Buddha, Dhamma and Sangh!" This religion was secular. Asoka thought that the earthly pleasures were transient. He also said that conversion was to be effected by persuasion but not by the sword. He said that propagation was more important than legislation. Hence he began to tour place after place preaching Dharma. The moral code or the principles of Dharma were written on the rocks. He said in the second pillar edict, "Dharma is good, but what is Dharma? It consists in doing good to the many, kindness, charity, truthfulness, purity." He considered that all men were his children. He ordered his officials to be merciful towards the people. Even from the beginning he was sincere and good. Once there was a revolt in Thakshasila. His father sent Asoka to suppress the revolt. The people said, "O prince! Our rebellion is not against you, but it is against your wicked ministers."

On account of his good deeds, the people became pious and did not care for wealth or fame or material advancement. No doubt it was a golden era of Indian history. Money is needed for all purposes. Surya was an engineer who lived in Kashmir. He built an anicut across the river Vithastha during the time of Avanthivarma. He said, "I have a plan, but without resources what can I do?" But money should not be the be-all and end-all of life. It is a means but not an end.

PUBLIC WORKS

Asoka founded hospitals both for men and animals. That was his lively sympathy for them. Herbs, roots and fruits were grown or brought from distant corners of the earth. He planted banyan trees and mango groves along the roads to give shade to man and beast. He dug wells at every half Kos. He built sheds for supplying drinking water to men and animals. He cared more for the welfare and happiness of the people. (No 7 pillar Rock edict.) He also said, "Work I must for the public benefit. He used to give interviews to all persons at all times and places. Girnar No. VI says, "that the reporters may appear before me for reporting the affairs of the people at any time and place, whether I am engaged in eating or in the harem or in the bed chamber or on a promenade or in the carriage or on the march. And I am now attending to people's affairs at all places. But exertion and prompt despatch of business lie at the root of that."

EDUCATION AND HONOURS TO SCHOLARS

It seems that there was proper education during Asoka's time. V. A. Smith wrote in his 'Oxford History of India,' "that the percentage of literacy among Buddhist population in Asoka's time was higher than it is now in many provinces of British India." It is not the percentage that is to be considered. Probably spiritual and moral education was given during that time. Conquest of self was the main aim of education. Swami Sivananda wrote, "the moral side of Education is absolutely ignored at the present moment. Every student in the Gurukul is pure. Every student has perfect moral

training. Moreover 'self control and trying to acquire Atma gnana were found in Ancient education " Gandhi called us, 'the hard hearts of the educated.' Hence education must be followed by culture which relates to the heart or character

The honouring of scholars and the offering of gifts was found during that time. Asoka honoured all religious communities with gifts and with honours of various kinds irrespective of whether they were ascetics or house-holders. Harsha, who closely followed Asoka's institutions, and imitated him in his good deeds, ordered that $\frac{1}{4}$ revenue of the crown lands should be spent on rewarding intellectual eminence and another $\frac{1}{4}$ on gifts to various sects. I don't find proper encouragement to the scholars now. If there is any such thing, it is not given on merit and efficiency. If any help is to be given to the scholars, it should be given only during their life time but not after their death. Here I recall to mind the story of Ferdousi who lived during the time of Mohammad of Ghazni. Ferdousi wrote the work 'Shah-namah' or 'the book of kings'. The Sultan promised him to give a dirham (a gold coin) for each verse. After thirty years, the scholar claimed his reward. But the sultan offered him sixty thousand silver dirhams instead of gold dirhams for the 60000 verses. Ferdousi refused to take the money and went home in disgust. Then he wrote a satire accusing the monarch. Then Mohammad was merciful and sent one lakh golden dirhams to the scholar. But it was too late. The royal messengers entered one gate of Ferdousi's city with the bags of gold. But the poet's corpse was being taken through another gate. Though he was not rewarded by the emperor, the scholar's fame still remains in the annals of world history.

The modern teachers are champions of liberal and secular education. The experienced District Educational Officers can recognize true merit and efficiency. When I was a teacher, I came to know that three officers recommended my name for the national award. My name was also proposed by the Headmasters in their conference for the award. But what is the use? The merit and efficiency according to the view of the then Educational minister was different from the view of the educational experts and it was a disappointment to me. Here I give the difference between a rich man and a scholar. Alberuni who came to India wrote, "Once a sage was asked why scholars always flock to the doors of the rich, whilst the rich are not inclined to call at the doors of scholars. "The scholars" he answered are well aware of the use of money, but the rich are ignorant of the nobility of science." As the Government is rich, we approach it sometimes, not considering it as waste of time. Some times it realizes the literary values, and the nobility of science or history. Alberuni said about his times, "People became illiterate, sunken into gross ignorance and entirely strayed from sciences." But this is not the age of Alberuni. Newton was a great scholar. A man asked him, "How are you able to achieve your discoveries?" He said, "By always intending my mind." Thus scholars will always concentrate their minds on a special thesis. Hence they won't find time even to meet people, great or small. The view of a scholar is this, "I would rather discover one scientific truth than become king of Persia." Can anybody tell the value of a scientific truth? Thus scholars labour day and night in order to find a scientific truth and its value is inestimable. If the literary pursuit is not encouraged it will fade and the literary culture will vanish. I am

grateful to the cultural ministry of the A. P. Government for the Honours bestowed on me in Guntur on 17-12-66.

RSEPECT FOR PARENTS AND TEACHERS

Asoka said in No. II Minor Rock edict, "One should obey one's mother and father and likewise one's elders. One should be steadfast in one's kindness towards living beings. One should speak the truth. In the same way, the pupil should honour his teacher. This is an ancient rule." He also addressed the teachers thus, "You should thus guide and instruct your pupils in the proper way, so that the said principle grows among them abundantly. In the same way, the pupil should honour his teacher." Tagore said about the teachers, "A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame." Romeld Gould advised the teachers thus, "Teachers should not merely force dead knowledge into children's heads. They should teach them to develop their thinking in a scientific way." This is the difference between the modern teachers and the ancient teachers. The modern teachers insist on scientific thinking where as the ancient teachers insisted on nonviolence, truth and obedience to the elders.

RELIGIOUS TOLERANCE

Asoka treated all religious communities with equal reverence. He never wounded the religious feelings of others. There was complete religious tolerance. His principle was 'Live and let live'. "The subjects of the

imperial moralist were solemnly warned to abstain from speaking evil of their neighbour's faith," remembering that all forms of religion alike, aim at the attainment of self-control and purity of mind," said Asoka. Are we more educated than Asoka? Like Gandhi, he believed that all religions were true. Religion means the realization of the self or spirituality. Asoka was for the spiritual conquest of the world. He also dreamt of a world, in which all people should live in harmony. Swamy Vivekananda said "Our life blood is spirituality. We must conquer the west by spirituality."

The ancient Brahmins, who realised the self, enjoyed popular veneration and social supremacy during that time. The Greek accounts gave us the names of Dandamis and Kalonos, who did not care for wealth offered by Alexander, in their pursuit of spiritual wealth. Gandhi said, "All religions taught men to be good and peaceful. Intolerance was the negation of religion."

SYMPATHY FOR POOR PEOPLE AND EQUALITY.

In many a place, Asoka uttered the name of a poor man. "The object gained by me, can be achieved even by a poor man, if he is devoted to Dharma," said Asoka. "Buddhism came like a salvation to the caste stricken people of India," said Dutt. From the story of Sunita, we know this. Sunita was poor and needy. He used to sweep the withered flowers. He was looked down upon. One day he saw Buddha and ran to him and begged him to accept him as a monk. Buddha complied with his request and said, "Come hither, O monk!" All men rich or poor, are equal in the view of Mahatmas. "But statesmen

survey the increase of the rich man's joys and the decay of the poor," said Goldsmith. By this, rich man's corrupt civilization will increase. "Laws grind the poor and rich men rule the law," said goldsmith about the 18th Century England. Now in India, the priceless heritage is being forgotten and the Indians lean towards wealth on account of their struggle for existence. It is a calamity to note this.

Asoka's feelings of equality are found in No XI Kalsi text, "Proper courtesy to slaves and servants, obedience to mother and father, liberality to friends, acquaintances and relatives as well as to the Brahmanas and Sramanas and abstention from the slaughter of living beings." He also said, "Let small and great exert themselves." This shows his sincerity and truth. Even Gandhi said, "The rich and resourceful should have fellow-feeling for the poor. They would tend to promote the welfare of the whole of the people, the poor as well as the rich, the prince and the peasant". The proverb says, "The rich do not know how the poor live." Now in India, the gap between the rich and the poor is very wide. The richest men of India are having about 1200 crores 800 crores and 700 crores of rupees in banks or in business while the average daily income of a poor man is $4\frac{1}{2}$ annas according to Digby. He is unable to make his both ends meet. This is not the Swaraj, which Gandhi dreamt. Pundit Nehru, the political heir of Gandhi said in Lahore in 1929, "I must plainly confess that I am a socialist and a Republican." It is obvious that he was fond of democratic socialism as in U. K. He felt for the plight of the poor people in India.

ASOKA HAD NO LUST FOR POWER AND MONEY*

Asoka was a good emperor who led the life of a saint. Itsing, the Chinese traveller, saw a statue of Asoka in the garb of a monk. It seems that Asoka never abdicated the throne but wore the yellow garments of a monk. "He carried the business of the state with the zeal and the spirit of a monk." He denied to himself the pleasures of the man of the world like Ugrasena Janaka, the 57th king of the Mithila line, (925 B. C.) who was in Raja Yoga. That great saintly king Janaka said according to Brihadaranyaka Upanishad, "there are no robbers, no drunkards, no people addicted to vices and no starving people." Of course, his court was adorned with wise-men and sages of the age. This king was not Sita's father, Seeradhwaaja Janaka, who was the 26th in the line and who lived in the 14th century B. C. Janaka Janadeva was the 58th king. Panchasikha, the disciple of Asuri, taught him Sankhya Yoga in about 900 B. C. Sulabha, a lady and a disciple of Panchasikha, had a philosophical discussion with Dharmadhwaaja Janaka in about B. C. 875. These three Janakas were Philosophers and ruled the kingdom wisely. Here I recall to mind the wording of Thoreau, the American Philosopher. (1817-62). He said, "I am convinced if all men were to live as simply as I then did, thieving and robbery would be unknown. These take place only in communities where some have got more than is sufficient, while others have not enough." Probably Ugrasena Janaka and his people also might have lived a simple life with high thinking like Thoreau. Hence robbery was unknown in his kingdom. Rhys Davids said about this Janaka, "There it was that the great king

Janaka rules a little while before the rise of Buddhism. And it is probable that the modern town of Janak-pur preserves in its name a memory of this famous Rajput scholar and philosopher of old times." Asoka like Janaka, preferred saintliness in administration and Government to pomp and splendour. His Government was just and paternal. Another note-worthy king was Harsha, who forgot food and sleep in his devotion to good works, according to Hiuen Tsiang. That great king Asoka said, "I am never, fully satisfied with my exertions and despatch of business." At one time Abraham Lincoln said, "I must, in candor say, "I do not think myself fit for the Presidency." He tried to be worthy of the people's esteem; but he could not succeed like Asoka. It is unfortunate to hear that such a great saintly president was shot down by a fanatic. Look at his ideas. He said, "As I would not be a slave, so I would not be a master. This expresses my idea of Democracy." It seems that the murderer felt much aggrieved that men did not praise him as they had praised Brutus and Cassius. Our Mahatma also received the same fate. It is a disgrace to this age.

Our present day Indians have a poor idea of India's greatness or her priceless heritage. Religious tolerance is a thing unknown to them. The result was, that Mahatma Gandhi was shot down by a communalist. There are decomposed societies in both U. S. A. and India. I am of opinion that both U. S. A. and India are brutal. I have in my mind the wording of Plato that all philosophers must be kings. At the same time these saintly rulers must be guarded by all means. Hence there is the need of military science. Pundit Nehru once said, "Science is needed but so are our spiritual influences." Modern India,

is a combination of Gandhi and Nehru or the embodiments of spirituality and science. Exclusive devotion to spirituality will weaken our martial spirit. Exclusive devotion to science or secularism will weaken our culture. Hence we need both. Our spiritualism is Vedanta or cultural socialism, without which India cannot succeed. Gandhi said ' "If India fails, Asia dies. It has been aptly called the nursery of many blended cultures and civilizations." (Delhi diary page 31) Regarding socialism, Gandhi wrote "Socialism was Mr. Churchill's bete noire. Labour could not be other than socialist. Socialism was a great doctrine. The Rajas and Maharajas would remain only as trustees." Asoka like Gandhi did not like the comforts and luxuries, enjoyed by the rulers. In the seventh edict, Asoka spoke of gentleness and saintliness. "Every thought which genius and piety throw into the world, alter the world," said Emerson. Asoka altered the world by his pious thoughts and noble deeds.

CORRUPTION

In No. X, Girnar text, Asoka said, "And, what is sinful is corruption." Gandhi said, "If our evening prayers are genuine, they must play no mean part in removing from our midst the demon of corruption." (Delhi diary, p. 383). Now corruption seems to be prevalent even in India. The Government is unable to curb it. It is due to the decomposed society. Hence there must be change all through out India.

Even during the time of Robert Clive, the so called 'Heaven-born genius', there was corruption. (1766) Hunter, in his book 'A brief History of the Indian people,' wrote, "All the officers, civil and military alike, were

tainted with the common corruption. Their legal salaries were paltry and quite insufficient for a livelihood. But they had been permitted to augment them, some times a hundredfold by means of private trade and gifts from the native powers." "Every actual state is corrupt. Good men must not obey the laws too well," said Emerson. Even if all the states are corrupt, India should not be corrupt as she has a divine message to give to the World.

FRIENDSHIP WITH OTHER NATIONS

Asoka had constant touch with the then known nations of the world and thus he became an international figure. ("and of friendly co-operation with foreign powers.") Eswari Prasad wrote, "Foreigners came and settled in India in those days. Asoka had intimate relations with the most famous western countries " He sent Missionaries to Southern India, Ceylon, to the Hellenistic monarchies of Syria, Egypt, Cyrene, Macedonia, and Epirus. Thus he had touch with three continents Asia, Africa and Europe. V. A. Smith wrote, "With all these kingdoms Asoka was on such friendly terms that he was at liberty to send his Missionaries to preach to the people, and even to found monasteries in several places." I am fond of this sort of friendship with all the nations of the World, whether they are capitalist, socialist or communist. The only thing is that we must note, how to adjust with them. "Education is the art of living together," said an author. Hence highly educated and cultured people must be sent to foreign countries and there should be no bickerings.

ART, ARCHITECTURE AND SCULPTURE

Asoka was a great builder. According to some sources it seems that he erected 84000 Stupas, all through out

the length and breadth of the country. Pahiyan visited Pataliputra and saw Asoka's palace and wrote thus. "The royal palace and halls in the midst of the city, which exist now as of old, were all made by the spirits which he employed, and which piled up the stones, reared the walls and gates, and executed the elegant carving and inlaid sculpture work, in a way which no human hands of this world could accomplish." His monasteries, his palace and other architectural works, are ruined; only traces are to be found. Thus Asoka was great in architecture and great in the science of philosophy. Asoka was a great practical philosopher. Thoreau said. "There are nowadays professors of philosophy but not philosophers."

SERVICE AND SACRIFICE

Asoka did a lot of service to humanity. Hence scholars wrote about this emperor, "the goal of cosmopolitanism that he placed before the world, the brotherhood, not merely of the human, but of the living beings." H. G. Wells wrote, "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines and shines almost alone, a star." Asoka's name will always remain in the world, on account of his selfless service.

Regarding his sacrifice, the following thing is mentioned, "King Asoka having fallen sick, desired to offer all his possessions (to the Buddhist monks) so as to crown his religious merit. The minister who was carrying on the Government was unwilling to comply with his wish. Some time after this, as he was eating part of an *Amlaka* fruit, he playfully put the half of it for an offering. Then the king commanded an attendant officer to come and

addressed him thus. "Take this half fruit and offer it to the priests in the Kukutarama monastery and speak thus to the venerable ones. All that I have is gone and lost; only this half fruit remains as my little possession." Here the king built a great Stupa, named the Amlaka. (Beal II-95, Watters, II-99) The story is also repeated by Aswa-Ghosha. (J. N. Sarkar-India through the ages - p. 35) Can we find a greater welfare state than Asoka's even today in this world? I am not satisfied with the welfare state of U. S. A, or the socialist state of U K. in spite of their democratic way of life. Saintliness is lacking in all these states. Our Indians also forgot the glorious past. "It is the duty of the historian not to let that past be forgotten," said J. N. Sarkar. So I bring to light the glory of our Indian National flag, greatness of Asoka and his welfare state and the greatness of Buddha. I do not like that India's past should be forgotten. On account of the Dharma Chakra of Asoka, I say that our flag has special features. This flag must be respected by all the Indians. "If any one attempts to haul down the American flag, shoot him on the spot," said Lincoln. Such is their love of the national flag. Let us have the same kind of love towards our flag.

ASOKA'S PRINCIPLES AND THEIR APPLICATION IN THE MODERN WORLD

The main principles of Asoka are to be followed even now, so that there will be peaceful co-existence.

1. Conquest of self is greater than conquest by arms. Asoka, after the Kalinga war, hated wars. He said in his 13th edict, "killing, death by disease, and forcible carrying away of individuals to which non-combatants and even

peaceable Brahmins and recluses were exposed - that resulted in his conversion". I also hate wars which are intended for commercial gains, by some. Men of blood and iron are always fond of wars. The two German wars brought nothing but grief and misery to humanity. So I request the aggressive nations to give up their arms and live peacefully, letting other nations live in peace.

2. All Governments must be paternal, humane, just and honest. The men in power must think that money is not the be-all and end-all of life.

3. The divine Mission or the love of humanity should not be forgotten.

4. Spiritual wealth is more precious than gold, silver rubies and money. This is well revealed in Kathopanishad.

5. Education must cover various topics, such as spiritual, moral, scientific, industrial, professional, technical etc. as will suit the environment. Regarding Nalanda education, Hiuen Tsiang wrote 'Hence the students here, being so abundantly supplied do not require to ask for the four requisites. This is the source of perfection of their studies, to which they have arrived.' Proper honours must be given to the scholars not caring for their caste or religion or ideas. Unemployment problem must be solved as early as possible by way of starting new industries and new departments on a large scale.

6. Respect to parents, teachers and elders must be given. Keep always in mind that "Grey hairs should be respected".

7. There must be religious tolerance.

8. Equality and brotherhood are the main things to be observed by the society whether they are poor or rich.

9. Lust for power and money must decrease. Men in power must act as saints like Asoka.

10. Corruption must be ended.

11. We must have friendship with all the Nations of the world.

12. The glory of India's past should not be forgotten. Glory does not lie in the acquirement of property. It lies in wisdom.

13. "Service and sacrifice are the national ideals," said Vivekananda. The Indian Society must note this and follow the footsteps of Asoka.

14. The Indian National flag reminds us of the above. Our leaders know these but they are far away from Asoka's principles or the principles of the Congress. Asoka went to glory more than 2000 years ago, but the glory of his Dharma Chakra will ever be green.

MODERN INDIA

The bank nationalisation is the first step towards cultural socialism. I can't understand why Srimathi Indira should be accused for this. Some compare her with Hitler and Mussolini. Some say that she is leaning towards communist Russia. Some say that she is going to become the dictator of the proletariat. Some say that she will hoist the red flag on the red fort before long. I find that this is all Goebbel's propaganda. Mahatma Gandhi said once about the Indian communists in 1946, 'More over they appear to take their instructions from Russia, which they regard as their spiritual home rather than India. I cannot countenance this dependence on an outside power.' Even Emerson, who represented true

America, warned America not to imitate or depend too much culturally on Europe."

Srimathi Indira is like her father, who did not depend on other nations for guidance. Other nations may be our friends but not our guides. Once Tagore wrote about Nehru "a person greater than his deeds and truer than his surroundings." Srimathi Indira is of the same sort. Congress people have no guts to nationalise the banks while Srimathi, though a lady did it daringly as swift as lightning. By this the Government will have the control over 3000 crores of rupees. The bonus will be utilised for the national purposes. Loans will also be given to the ryots on a large scale. There will be psychological effect on the people who may come to the conclusion that 'contentment is wealth.' More over some sort of socialism is needed in order to curb the wave of communism. The people want a change and the country is progressing. The environment is changing from day to day without our notice. Hence I think that Srimathi Indira is right and she has become the first architect of bank nationalisation in India. She is also changing the course of history in India. So I bless her as she understands the pulse of the country. She also understands the good of the people. "Not what the people want, but what is good for them. And what was good for them was generally good for the mother country," said Oliver Cromwell. She is following the way of the genuine congress, of Mahatma Gandhi and of Nehru. Let wisdom rule all India. At the same time, I request all the Governments to guard her precious life by all means. I don't like that she should be left to the mercy of the tigers and wolves in India.

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N. Lakshmana Sastry.

For Director of Public Instruction.

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